

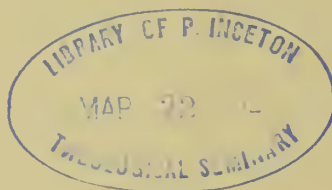
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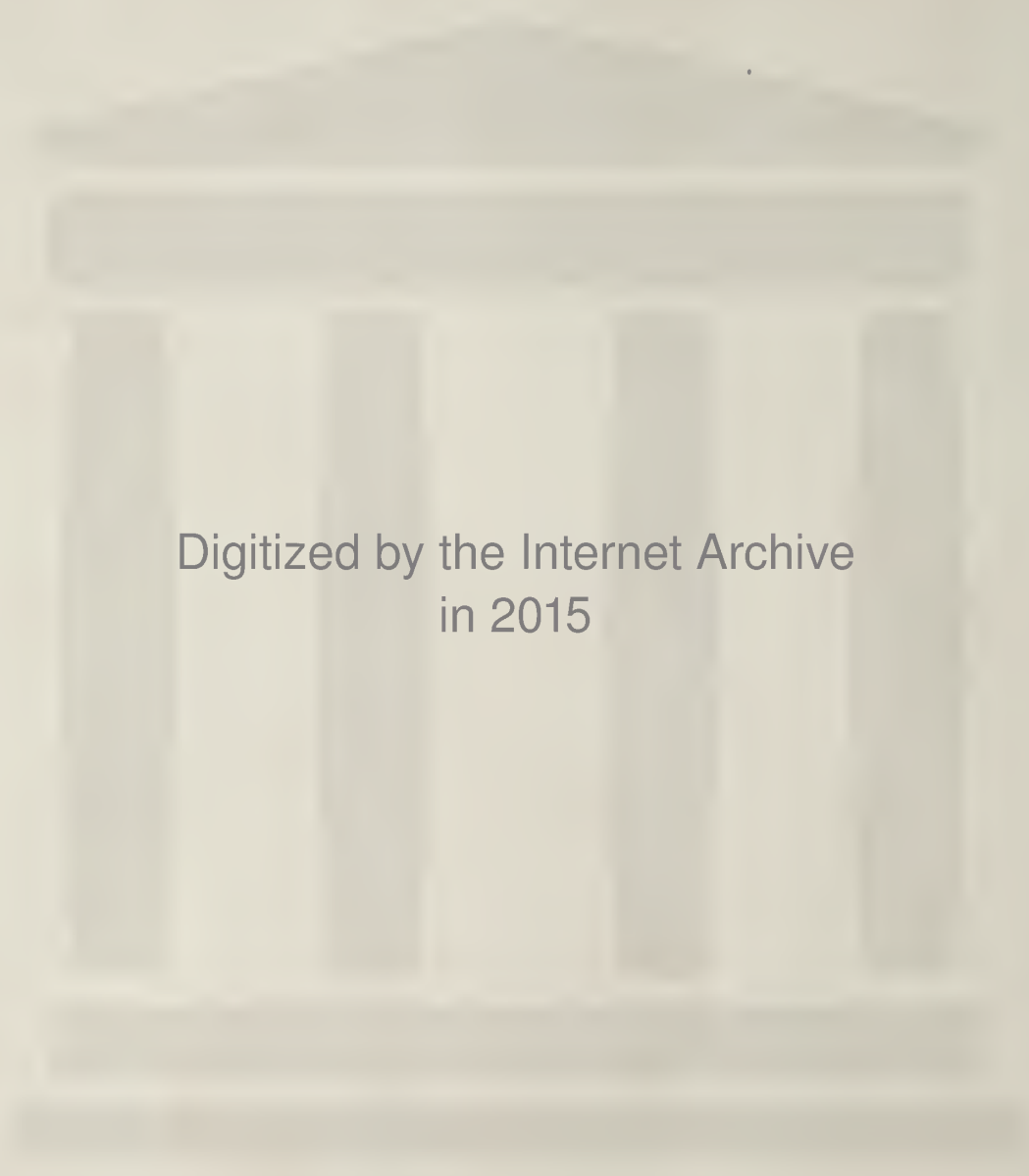


LONDON MISSIONARY SOCIETY

1899



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No. 89.—NEW SERIES.]

MAY, 1899.

[PRICE ONE PENNY.]

"FELLOW-WORKERS UNTO THE KINGDOM."

THE past month has seen the centenary celebrations of the greatest of our English missionary societies. More than one society has a longer history ; at least one has a larger income ; our own Society may have a greater number of historic names on its roll-call ; but for extent of operations, wisdom and vigour of administration, and resoluteness of faith through countless discouragements, the CHURCH MISSIONARY SOCIETY stands second to none. Its centenary meetings have been marked by an almost complete absence of self-gratulation and an exclusion of the spirit of boasting. Thankfulness and praise have, indeed, often found expression, as was meet ; but praise has been given to God, not to man. Humiliation at the thought of so little accomplished, earnest consecration in view of the vastness of the work still to be done—these have been the prominent notes at almost every meeting. We cannot doubt that rich blessing awaits the work of a society which has learned so well both how to abound and how to suffer lack.

The C.M.S. has learned many lessons since its formation on 12th April, 1799, by the little band of men gathered in the famous room of the "Castle and Falcon,"

in Aldersgate Street, the very room which four years earlier had witnessed the formation of our own Society. Yet with such wisdom and largeness of faith were its principles and general lines of work laid down in those early years, that they have stood the test of time and change, and remain to-day the open secret of the remarkable success which has attended the later work of the Society. To some of those principles, as set forth by John Venn (father of the more famous secretary) at a small meeting held in March, 1799, we venture to call the earnest attention of our readers.

1. "Begin on a small scale, and follow God's leading." That is to say, the growth of a mission is not to be *forced*. The missionary is not sent to plant ready-made institutions on a foreign soil ; neither should he be urged to make it his aim to establish a fully-organised church within a year of his arrival. The first thing he has to do is to win the confidence of the people ; having secured that, let him "follow God's leading," and adopt such methods of work as need demands. And the Board at home must be guided by the same principles. "God's leading" for them must be seen in the needs and opportunities of the field, and the voice of God in those opportunities is disregarded at their peril. This obviously

means that the Board must rely very largely on the wisdom and fidelity of its representatives abroad. "A missionary," said Venn, "should have heaven in his heart, and tread the world under his foot." Hence his second principle declared:—

2. "Under God, all will depend on the type of men sent forth." We are beginning to realise the fundamental importance of this. Laziness, incapacity, or low standard of Christian life on the part of a single missionary may blight the work of a whole district for two generations. In its choice of missionaries the C.M.S. has always exercised great care. It has had its disappointments—aye, and its secret shame, as all such societies have had; but it has been served by a never-failing succession of men of rare consecration, of dauntless courage, and of undoubted gifts. It has been peculiarly fortunate in the number of University men it has been able to send out; on its present staff there are more than 200 graduates, a large proportion of them Oxford or Cambridge men, and it is significant, in this connection, that the very first English applicant who came before the Committee was Henry Martyn, a Senior Wrangler and Fellow of his college. Dr. Fairbairn has come back from India profoundly impressed with the possibility of a great harvest being reaped for Christ, if only men can be sent who know how to gather it. "*Get the right man, and give him a free hand,*" is the essence of his advice on this point. And so the latest and keenest observer of the great problem of missions unconsciously echoes the very words spoken 100 years ago at the formation of the C.M.S.: "Under God, all will depend on the type of men sent forth."

Now, the L.M.S. has been fortunate beyond most societies in the character and attainments of its missionaries, and we venture to assert, without fear of contradiction from any competent observer, that the 260 men and women at present carrying on its work have, as a body, no superiors and few equals throughout Christendom. But the fact remains that there are in our churches to-day young men and women of fine intellect, of large sympathy, and in some cases of considerable wealth, who have never seriously faced the claims of Christ upon them for foreign service. There are waiting to be filled at the present moment posts of far-reaching influence and of the greatest strategic importance—posts which offer opportunities for impressing the seal of Christ upon the history of nations. The Directors ought

to have the power of selecting from a large number of eager candidates the ones who are most fitted for each special post of this kind; and until they *have* such power, Venn's second great principle is in no danger of becoming obsolete.

3. "Put money in the second place, and depend wholly upon the Spirit of God." Has the century taught us *this* lesson? The C.M.S. appears to have learned it. The annual report for 1853 closes with these words: "The Committee state, in the presence of this vast meeting and before the Church at large, their willingness to accept any number of true missionaries who may appear to be called of God to the work. *They will send out any number of such,* trusting to the Lord of the harvest, whose is the silver and the gold, to supply their treasury with the funds for this blessed and glorious undertaking."

That was nearly fifty years ago, but the C.M.S. has never gone back on the principle thus faithfully laid down. God's answer to their faith may be seen in the position which that Society holds to-day. "*Them that honour Me, I will honour.*" If our Forward Movement has had to be abandoned, and we find ourselves to-day in front of open doors which we cannot or dare not enter, though the appeals which come through them are heartrending in the bitterness of their entreaty, will any one venture to say that it is because our faith has been too strong? Dare we assert that, having cast ourselves on God, we are rebuked for our too great faith?

Have we not rather to confess that according to our faith it has been given to us? We had a little faith, and God honoured it; but the seed had fallen on but shallow soil, where it had not much deepness of earth, and by and by—we were offended.

The C.M.S. has passed through trials severer than any we have known; at one annual meeting it had to be announced that all the reserve funds had been used up, and the Society was still £12,000 in debt. But whatever difficulties may lie before it in years to come it will surmount them, for it has learned the faith which can "remove mountains." To our brethren and sisters of the Church Missionary Society we owe many things; the whole Church of God has shared in the inspiration of their success, and we as a society have experienced unfailing courtesy and goodwill from them both at home and abroad; but we are indebted most of all for the example they have given of reliance upon the Spirit of God, and of simple faith in Him unto whose eternal kingdom we are fellow-workers.



OUR news from China is decidedly encouraging. Notwithstanding the reactionary policy of the present Government, and sinister rumours of its intention to finally depose the present Emperor, who is suspected of being a Christian, there are signs of advance in many directions. From the crowded city and the rural missions alike we hear of movement and progress. The desire for gaining a knowledge of the English language seems to be growing stronger every month. Chinese parents of all ranks are willing to pay fees at High Schools in which Western education can be obtained, and a goodly number of Chinese lads are manifesting diligence and success in their study of the English language, and the difficult subjects taught in these schools. I need hardly say that the Christian character of all schools for which missionaries are responsible is made clear to parents and pupils alike.

CHEERING evidence also is forthcoming of a readiness on the part of the Chinese to help forward Christian teaching themselves. In Hunan, for instance, Mr. Peng, the evangelist sent by Dr. John into that province to prepare the way for the advent of English missionaries, has been most successful in eliciting a spirit of generosity. Little communities of Chinese Christians now exist in several centres, and the Society has received from Hunanese adherents, only recently gained, and mere "babes" in Christian knowledge, valuable gifts of land and houses for carrying on its work. The Hunanese are said to be a prosperous people. They live in good houses, dress in fine silks, and are much better off than other Chinese. But among poorer folk, too, similar indications of the ability and the willingness of Chinese Christians to maintain regular worship, and even to enter upon aggressive Christian work, are apparent. At the last meeting of the Eastern Committee a deeply interesting account of a "forward movement," initiated in 1892 by the Amoy churches in the Ting Chiu Prefecture of the Fokien Province, was given by Messrs. Sadler and Joseland. This prefecture, the last in the province to receive the Gospel, and containing nine counties and a dense population, has shown remarkable readiness to receive Christian teaching. Indeed, the Directors will soon have to take steps for providing more thorough superintendence and guidance for the native workers sent to evangelise Ting Chiu, so that their influence may be extended through the entire prefecture. The reports of baptisms, too, from North, South, and Central China furnish another indication of advance.

WHAT is your latest news from Madagascar? is a question often addressed to us, though happily in a less anxious tone

than a year ago. The great strain and excitement of that time are over, and missionaries of all sections of the Church—the representatives of this Society as well as others—are able to carry on their work without fear or interruption. The congregations steadily grow, and a more hopeful spirit reigns. In many respects the new order differs from the old. These are early days for appraising the results of French rule, and in a transition period such as that which now prevails the actual trend of things is difficult to determine.

THE one thing we have to rejoice in is the liberty enjoyed to prosecute our work of Christian guidance and training. This we certainly have, and in reliance upon the good faith of the Government in this matter the Board is intending to send out three young men to reinforce the Mission or take the place of some who are returning home for furlough. For several months past these young men have been in Paris pursuing their study of the French language under the kindly direction of M. le Pasteur H. Krüger, principal of the Paris Missionary Society's Training Institution.

MENTION of the Paris Society suggests another reference to the deputation from that Society which has recently visited Madagascar. The Imerina District Committee of our own missionaries, in an admirable resolution—which the Board has heartily endorsed and forwarded to Paris—bore strong and emphatic testimony to the timeliness and value of the deputation's visit. They mentioned with extreme thankfulness "the way in which the Paris Society, through M. Bœgner" (its secretary and the leading member of the deputation) "has strenuously contended for the great principle that all Protestant societies should be freely allowed to work in Madagascar." They have also been gratified by the sedulous efforts of the deputation to promote friendly co-operation among the different Protestant missionaries.

THE question of "Special Contributions"—i.e., contributions earmarked for a special purpose, and accepted by the Board with a five years' guarantee of continuation, are being made by Christian Endeavour Societies and similar organisations in rapidly increasing numbers. By correspondence with missionaries in different parts of the mission-field, the Board is seeking to readjust existing arrangements connected with these contributions, in the hope of developing the system on sound lines with the commencement of the new century. But month by month guarantees are coming in, and it is growingly clear to us that young people especially will rally enthusiastically to this kind of effort. It seems to meet with their approval at once, and by the exercise of self-denial, they manage to raise the £10 or £12 per annum for the support of a native teacher or some other special object.

AMONG special contributions of this character, one from the First Enfield Boys' Brigade of £5 per annum, for the support of a cot in a mission hospital was heartily welcomed by the Board at its last meeting; and we have reason for hoping that other Boys' Brigades will follow this good example, and undertake the support of other cots.

GEORGE COUSINS.

PROCEEDINGS OF THE BOARD.

Board Meeting, March 28th, 1899.—Mr. F. H. HAWKINS, LL.B., in the chair. Number of Directors present, 46.

The Rev. R. Wardlaw Thompson introduced Miss Coles, of Bangalore; Miss Tuck, of Berhampur; Miss Theobald, of Mangari; and the Rev. E. Pryce Jones, formerly of the Madagascar Mission, but who will shortly be proceeding to New Guinea. Mr. Thompson explained that Miss Coles is the daughter of one (the late Rev. J. B. Coles) who for many years served the Society with great power in South India. Though not on the Society's staff of missionaries, Miss Coles has been a very active and earnest worker in connection with the Society's Mission in Bangalore. Both Miss Tuck and Miss Theobald had done most interesting work. Though there had been very few conversions among the people generally throughout the North India Missions, there had been a great opening up of woman's work. Miss Theobald, as a "manufacturer," had gathered poor women about her, and encouraged them in the blanket industry as a means of self-support. He (Mr. Thompson) rejoiced that missionaries in the poor rural districts were making such practical efforts to make Christianity self-sustaining among the people. Mr. Jones was going to Jokea to take the place of Mr. Holmes, one of the most enthusiastic and enterprising of the pioneers in New Guinea, so as to release Mr. Holmes for work at Orokolo and Namanu. Mr. Jones was going to a work that was full of hope.—Miss Tuck testified to the advance that had taken place in the work among Hindu girls during the past seven years. The past seven years had been the happiest she had ever spent.—Mr. Jones and Miss Theobald also briefly addressed the Board, Miss Theobald remarking that the change wrought in some of the native women had been very wonderful—Special prayer was offered by the Rev. H. Coley.

The Directors accepted with great regret the resignation by the Rev. W. E. Cousins, M.A., of Madagascar, of his position as a missionary of the Society, on account of failing health, after a long and honourable connection with the Mission extending over a period of thirty-seven years, during which he has rendered exceptionally valuable service to the Society.

Mr. Thompson reported that the Rev. J. Mackenzie, of Hankey, died at Kimberley, on March 23rd, and the Board adopted the following resolution:—

"That the Board have received with much sorrow the news of the death of their beloved friend and fellow-worker, the Rev. J. Mackenzie, of Hankey. Mr. Mackenzie's long and conspicuous services in the cause of missions in Africa, combined with his able and devoted advocacy of the interests of the native races, have long commended him to the constituents of the Society as a man of exceptional character and fearless devotion to the cause of duty, and have permanently associated his name with the history of South Africa. The Directors desire to express to Mrs. Mackenzie and the members of her family their profound sorrow and sympathy, and pray that they may be sustained in their bereavement by the happy consciousness that he for whom they mourn has fought a good fight and done noble work, and that, having fallen asleep, he has entered into the rest, and is rejoicing in the eternal blessedness, of the faithful whom Christ has called home."

In moving this resolution, Mr. Thompson remarked that the Board had lost one of its strongest and most valuable missionaries in South Africa, and he had lost one of his oldest friends. He had known John Mackenzie ever since he (Mr. Thompson) was a youth of eighteen, and Mr. Mackenzie came out to South Africa as a young missionary of twenty-four, full of enthusiasm to enter upon the work in South Central Africa, being one of the party who came out as the result of Dr. Livingstone's appeal after he had crossed the Continent. From that time to this he had been known to the Board as a wise, strong, and devoted man in many directions, doing splendid work for Christ. By-and-by the historian of South Africa would probably recognise that John Mackenzie had had more to do with the true Imperial policy of South Africa than any other man.—Mr. Albert Spicer, M.P., thought they were apt to forget some of the great statesmen missionaries the Society has been so happy in obtaining, and amongst them John Mackenzie's name would be far better known perhaps in the future than it was to-day. From time to time he (Mr. Spicer) came in contact with men who were profoundly influenced by Mr. Mackenzie's work.—The Rev. T. Gilfillan also testified to his love and regard for the late Mr. Mackenzie as a true missionary.

Board Meeting, April 11th, 1899.—Mr. F. H. HAWKINS, LL.B., in the chair. Number of Directors present, 53.

The Rev. R. Wardlaw Thompson introduced the Rev. E. Hawker, B.A., who has for the second time since 1889 been compelled to return to this country invalided from Coimbatore, South India. Mr. Thompson expressed the deep sympathy of the Directors with Mr. and Mrs. Hawker in this disappointment of their life's hope. Mr. and Mrs. Sharman, of Antananarivo, had also come home in consequence of ill-health, and very much against their will. They had done exceptionally good work while they had been in Madagascar—*i.e.*, since 1892. Mr. Sharman was actively engaged, with Mr. Sibree, in the work of the College until the French took possession of the College building. Since then he had found other work of an educational kind to do, carrying on the secular classes in another school. This work had developed into a high school, which, thanks to the energy put into it by the founder, had increased day by day. Mrs. Sharman had been her husband's "right hand man." She was thoroughly trained as a teacher before she left this country, and had started and developed with remarkable success a home for the boys attending her husband's school. The boys worshipped her, and she cared for them with all the care of a mother. As the result of these self-denying labours she completely broke down in health.—In reply, Mr. Sharman said that, in spite of all they had gone through, they felt proud of having had some share in the work of God in the great island of Madagascar. Very few people expected that the work of the College would outlive the blow aimed at it by the French authorities; but actually at the present moment the work was in a much more prosperous condition than it had been in for seven years past. The nucleus of twenty students had grown, according to latest reports, to 280. Mr. Sharman also bore testimony to the noble, self-sacrificing effort which the French Protestant friends had made to send out so many missionaries to the Island, and said he

was confident that the people could never again be so much terrorised by the Jesuits as they had been in the past.—Mr. Hawker said it had been a very bitter disappointment to have to give up work in India. If, on his first return to England in 1894, anyone had asked him what was the chief difficulty in the way of the advancement of Christianity in India, he would have said the caste system; but now he felt that it was in the character of the people themselves, partly generated by caste and partly by their religion. The greatest need was for more whole-hearted native Christian workers. There was a want of whole-heartedness about the Hindu in everything he did. The inability of the Hindu to stand against difficulties was the greatest hindrance to the spread of Christianity in India. When their character became energised their Christianity would be stronger. On the other hand, although they lacked courage and moral stamina, they had a good deal of religious enthusiasm, and if the missionaries could only get into them a little more sterling Christian principle this religious enthusiasm would go a great way towards spreading Christianity in India.—Special prayer was offered by the Rev. W. Hardy Harwood.

On the motion of the Rev. R. Wardlaw Thompson, seconded by the Rev. W. Bolton, M.A., the following resolution, congratulating the Church Missionary Society upon the completion of one hundred years of work, was carried with much cordiality:—

"That the celebration of the Centenary of the Church Missionary Society affords an opportunity, of which the Directors gladly avail themselves, of expressing to the Committee of that Society their unfeigned thankfulness to God for the exceptional evidences of His blessing on Christian faith and consecration which are presented by its long history. The abundant labours of the Church Missionary Society in many fields and in many forms of service; the boldness and enterprise with which it has faced new opportunities and pushed on to fresh undertakings; the broad and statesmanlike policy which has marked its operations in the direction of education, literature, and the development of the native Church, as well as in direct evangelisation; and the spirit of true fraternity which has characterised all its relations to other Christian workers, have been a source of strength and encouragement to all who, with it, are engaged in the great field of Foreign Missions. Not less impressive and influential is the lesson presented to the universal Church by the unhesitating firmness with which the Church Missionary Society has grasped and acted upon the great principle that when God opens doors and calls men to serve Him, His workers may trust Him to open hearts and purses, and to provide the means for the support of the workers. The Directors praise God for the signal proofs He has given of His approval of the faith and courage with which this principle has been acted upon, by calling out so large a company of qualified and consecrated workers, and by providing so fully and so constantly for the supply of their need. They pray that in the days to come the great Society which is now rejoicing in the completion of one hundred years of glorious history may see far greater things than it has yet known, and that, through its instrumentality, a great and ever-growing multitude in many lands may have revealed to them the power and fulness of the salvation wrought for men by the atoning sacrifice of the Son of God, and may know the renewing of the Holy Ghost, that the prayer of the

universal Church may receive its glad fulfilment: 'Thy kingdom come; Thy will be done, as in heaven, so on earth.'"

"There is no Society," said Mr. Thompson, in moving the resolution, "in all the round of those engaged in foreign mission work with which one has a closer fellowship in many ways than with the Church Missionary Society. They are men of broad Christian character and of Christian sympathies, whose wisdom and energy and practical skill in working out the great problems of missionary enterprise are continually winning one's admiration, and one cannot but thank God for having to do with them as colleagues in missionary labour. We are in close contact with them in different fields, and as one looks at their work one thanks God for the progress of their work, rejoicing that He is so rewarding their faith."

The Board decided to send five official or missionary representatives to the International Missionary Conference, to be held in New York in April, 1900.

An offer of service from Mr. H. A. Popley, B.A., of Hackney College, was accepted. Miss Stringfellow was appointed to Vizagapatam, South India, in the room of Miss Gookey, and Mr. W. J. Hatch to Coimbatore, South India, *vice* Rev. E. Hawker.

ANNIVERSARY ARRANGEMENTS.

FULL particulars of these will be found in the list inserted in this number. Every meeting promises to be exceptionally interesting, and it is almost invidious to draw attention to one more than another. But we think everyone will make a point of being at the Annual Meeting in the City Temple on the Wednesday evening (May 10th). This will be the first opportunity Dr. Fairbairn has had of speaking in public on his recent visit to India, and we are eagerly waiting to hear what he may have to say. Attention must also be called to the meeting of the Congregational Union to be held in the Memorial Hall on the Thursday morning, at which meeting the Chairman of the Union will preside, and the speakers will be Rev. T. E. Slater of Bangalore, Rev. G. Owen of Peking, and Rev. C. Jukes of Madagascar. Only delegates will be admitted to this meeting.

IN the Shansi province of China a copy of the Gospel of Mark fell into the hands of a learned man and a priest. The one read the strange book aloud to the other. There was a great deal in it which neither reader nor hearer understood. But they were so impressed that they came to the conviction that the book must come from heaven, and they paid divine honours to it for many years. Later on they received a New Testament, and began to worship Jesus and the Apostles. When at last a Chinese evangelist came to their country, these two men were the first who joined themselves to him. They were instructed and baptized, and, filled with zeal for Christ, began to gather two little churches around them. One of them, we are informed, has led about fifty persons to Christ.—"Die Bibel in China," from the *Evangelisches Missions Magazin*.

KAFKOTE, AN OUT-STATION OF ALMORA.

BY REV. G. M. BULLOCH.

KAFKOTE is a village on the right bank of the River Sarju, 40 miles north-east of Almora. It is the centre of a group of forty-three villages, nestling on the slopes of the mountains, which rise up from both sides of the Sarju to five or six thousand feet. A more picturesque spot it is difficult to imagine, and during most of the year it is fairly healthy, though in the rainy season it is very malarious. The inhabitants of the Patti, or group of villages, of whom

unfavourable, and consequently the dependent peasants experience hard times, it being only the principal land-holders who benefit in good years. The greater portion of the people are kept in a state of abject poverty, and with scarcely a thought above the clods which they are made to till.

Just two years ago we decided to begin regular work here, and sent out two brethren, Amar Sinha and Bisun Sinha Paul, to establish it. A suitable piece of land was obtained after considerable effort, and on this have been erected very simple and humble cottages for the residence



LIFE IN THE ALMORA DISTRICT. (FROM PHOTOGRAPHS BY MISS TURNER.)

there are upwards of 6,000, are principally Rajputs and low-caste people, with a sprinkling of Brahmans. The latter have considerable influence, and all the more because of their fewness, and the ignorance in which they endeavour to keep the others. Out of the entire population there are only about 200 who are either able to read or learning to do so, and they belong principally to Brahman families. The only employment is agriculture: only thirty are enrolled in the last census as artisans, and about a similar number as traders and shopkeepers. In good years bumper crops are usually obtained, but every now and then the seasons are

of the two brethren and their families. Though the dwellings are so simple, they have not been built without a good deal of trouble—what with the opposition at first from the few powerful Brahmans, and the difficulty of obtaining good materials and workmen. For a time the brethren lived in a small rented house, the roof of the rooms of which was so low that it was impossible to stand erect in them; but they are now fairly comfortable in their new homes, which are favourably situated for their work. Being near to the main road, many of the passers by make them a resting place, and come in for a chat with the preachers.

This main road is the principal artery along which the trade between Tibet and Almora, and *vice versa*, is carried by the Johāri Bhotias; it is also the main road leading up to the northern division of Danpur, and along which the Danpuris are continually coming and going. Along it also pass the English tourists who visit the Pindari glacier, about thirty miles distant, at the base of Nauda Devi, which raises its hoary snow-capped head over 25,000 feet, and is the highest mountain in the British Empire.

Amar Sinha, the senior of the two brethren, was a convert

1886 he married Helen, who had been brought up in the orphanage, and they had a happy life for nearly eleven years, until in the latter part of last year Helen was called to the higher service from Kafkote. Her grave is the first Christian grave in Kafkote. She was a gentle, earnest worker amongst the women, visiting in the villages, and welcome wherever she went. She has left five small children who mourn her loss. Recently Amar Sinha has married again, and we are glad of it, for Lachmi, whom he has married, and who has had a course of training as a

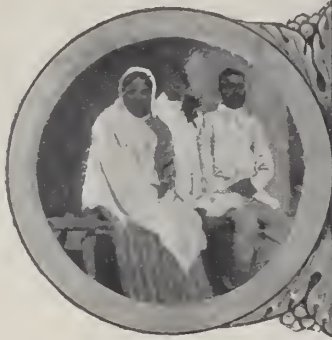


VIEW FROM MISSION HOUSE AT MUNSHIARI.

from Hinduism, and was baptized in 1884. He has special qualifications for work amongst villagers, knowing from personal experience village life in all its details, and so is well able to enter into the thoughts and feelings of the people. In early years he was a fakir, wandering as a religious mendicant throughout the district. Since his conversion he has shown great earnestness and aptness in his work as a preacher, and has had considerable success. He is simple and plain in all his ways, and never having had many educational advantages, his methods are perhaps all the more useful among these ignorant folk. In

nurse, and received her education in the Girls' High School, Almora, will be a considerable help in the villages.

Bisun Sinha Paul, the junior brother, was also a convert from Hinduism, and came from village life. He was originally of the Nath caste, and was born in the village of Deorai, near Kousanie, the famous tea plantation in the middle division of Danpur, about twenty-five miles from where he is now stationed, so that he too is acquainted with the language and manners of the people. Bisun came in with an elder brother to Almora in 1886, when he was about thirteen years of age, and resided for a time in the Mission



AMAR SINHA.



BISUN SINHA.

Boys' Boarding House, and attended the Mission school. At the close of 1887 he received baptism, and continued to read in the school until he passed into the middle English class. He then left for Moradabad, and in January, 1894, was admitted a student in the Bareilly Theological Institute. Before he left for Moradabad he had been attending for nearly two years a class which I had for Biblical study. He passed successfully his three years' course at the Institute, and in January, 1897, took up the new work in Kafkote, to which he has devoted himself with energy and hopefulness. Some of his letters about the work are full of interest. In April, 1897, he married Lalta Lilawati, who was one of the girls Miss Budden has trained in the Girls' High School, and who is well equipped for work among the women in the villages; and now not only do the two men work together, but also the women, and prove a source of strength and encouragement to one another. In a recent conversation I had with Bisun, I found that it was in April, 1895, that he entered into the experience of a higher Christian life. Before that he was, indeed, a Christian, and realised something of his obligation to Christ; but then he came to the conviction that much he had done in Christ's name had been done for personal motives, and that he had been very frail and

faltering in his following of Christ. As he said to me, "I saw that if my life was to be of any use, I must give myself altogether to Jesus, without keeping anything back, and seek only His glory."

The change which has taken place in the attitude of the people among whom these brethren are working is very marked and encouraging. Many are now willing, even eager, to listen to the Gospel, and readily talk of the possibility of their becoming Christians and forsaking the gods and goddesses whose worship has never been of any practical benefit to them. The same people, two years ago, were most bitterly opposed to our coming amongst them at all, and imagined that all sorts of trouble would come upon them for allowing us to do so. On visiting them the other day they told me: "We now see that some of the things reported about you Christians are not true, and Christianity is a very different thing to what we thought it was." One of the men of the Patti went so far as to express his desire to give up his little boy of ten years of age to us to be trained in Christianity. He is a bright, sharp little chap, and we shall be very pleased to take



NAUDA DEVI.

(The highest mountain in the British Empire.)

him in hand as soon as the father does really give him over to us. One of our greatest difficulties as yet is to make the people realise that the Christian religion is a

spiritual power, and not only a purely intellectual thing that can be cultivated by simply attending school. A few do realise this, for one said to me: "It is altogether too difficult to be a Christian. How can we poor ignorant, hard-working folk, whose lives are spent in the fields, ever hope to be like what you tell us Jesus Christ wants us to become?"

The Perguna of Danpur, of which Kafkote and its surrounding hamlets are but a sub-division, has a population of 40,000, and stretches about twenty-five miles east and west, by fifteen north and south, and is traversed by two main valleys—the northern, through which flows the Pindari river; and the southern, through which flows the Sarju, which is joined at Bageshwar by the River Gunti. Between these rivers tower huge mountain ranges, among which are scattered these 40,000 densely ignorant and terribly neglected inhabitants, the paths to whose homes are indescribably rough and difficult. We have now occupied three points in the Perguna—Kabyur, Bageshwar, and Kafkote. But what are they? To influence the whole population we ought to occupy at least twenty points, and this object we have now before us. When we shall attain it we know not.

THE EVOLUTION OF A CHAPEL.

(CHI CHOU, NORTH CHINA.)

A NEW chapel at our Central Station had long been a desideratum, but the last two years had emphasised the need to such an extent that it was decided to build in faith. Our faith was honoured of God, and the building was erected last summer. At the recent opening the preacher was our venerable but ever youthful senior, Rev. J. Lees, Tientsin. Mrs. Lees accompanied her husband, and both received a right hearty welcome. Many old friends were glad to see their faces again in a station whose foundations Mr. Lees had laid twenty years ago, and where he had distributed famine relief. There being 650 Christians present—some of whom had travelled forty or sixty miles—the chapel was too small, so we erected our tents in the courtyard, and placed the pulpit against the wall of the old chapel, the latter also being well filled. It is needless to say that Mr. Lees delivered a vigorous sermon, and caused a deep impression on the hearts of the large audience, who listened with unflagging attention to a most interesting unfolding of the way God had revealed Himself to His people. Such an audience, gathered from scores of villages in a small market town and connected entirely with the Church of Christ, is a rare thing in North China, and was an inspiring sight.

The dedication service was held earlier in the day. After the reading of suitable portions of Scripture, special prayer

was offered by my beloved colleague, Mr. Meech, whose transfer to Chi Chou has been an acquisition.

Altogether it was a memorable day, and it will long linger in our hearts as one of the days when God has



FIRST STAGE.

broken and blessed for us His own manna. And we thank Him that we have a cluster of such days, even in this lonely and sin-stricken plain.

To Mr. Bryson, of Tientsin, our only architect, we are indebted for so kindly supplying the plans.

The total cost has been over £200. The Society generously gave us £75. The balance was willingly and liberally provided by Jesse Haworth, Esq., Dr. and Mrs. Sewell MacFarlane, Mr. and Mrs. C. B. Mears, of Peking; Rev. J. Lees, first pastor of the church; Rev. Dr. Edkins, who



SECOND STAGE.

baptized in Tientsin thirty-two years ago the first convert from the district; and by the native churches.

The old chapel is now used for prayer-meetings, deacons

and preachers' meetings, men's winter classes, &c. Through the kindness of our absent colleagues, Dr. and Mrs. MacFarlane, we secured at the same time five rooms for carrying on my wife's classes for women, a great and growing need having thus been met without any cost to the Society.

The accompanying photographs help to convey some idea of the evolution of our chapel.

No. 1 shows the original chapel used by us ten years ago, during the infancy of our station as an independent centre. It was large enough to accommodate sixty persons, but as we numbered only nineteen members it was too large for our needs. It had no architectural beauty, being built of mud and straw, with paper windows. In two years it became too small, and through the generosity of Jesse Haworth, Esq., in building, and Eliot Armstrong, Esq., Bristol, in furnishing, we were provided with No. 2. This could accommodate 180 adults, and was much better built than the other. But it, too, became too small, and for three years we had to divide the congregation during the winter months, the women having a separate meeting in the hospital waiting-room.

No. 3 is still better built, being a substantial brick building, well finished and furnished, with a front which is a

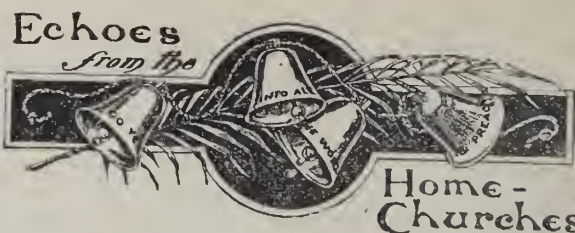


THIRD STAGE.

miniature copy of my spiritual home in Wales. It is an ornament to the town, and can be seen a long way off. There is no building like it in any of the neighbouring cities. But, like many Christians, it is better inside than out. Already, although it provides sitting accommodation for 360, it is nearly full on Sundays, and I am afraid that another extension will be necessary before the funds are forthcoming.

Ten years ago we had two small mud-built chapels in the Mission. To-day, in addition to this new chapel, we have forty-two others scattered throughout our ever-growing parish. And thus the Kingdom of God grows. May the glory of all these be that therein Christ manifests His heart of love, and is winning hearts to love Him.

W. HOPKYN REES.



THE Church at Ware, Herts (Rev. T. Pearson), has recently held its annual missionary meetings, which were marked by a spirit of great earnestness and fervour. The annual report showed an increased contribution of over £10 more than last year. The increase was an all-round one, but was specially marked in the case of the young people, the Sunday-school contributing £4 16s. 8d. more than last year, and the Y.P.S.C.E. £1 4s. more.

WE have received the annual report of the Norwich and Norfolk Women's Auxiliary to the L.M.S. We are glad to learn that the Auxiliary is doing an increasingly good and vigorous work. During the year six new country branches have been formed, and the country membership has risen from 89 to 169. Two years ago there were barely a dozen "Watchers" in the county, apart from Norwich; now there are nearly a hundred.

THE MISSIONARY BASKET.—A lady, a famous worker for the L.M.S., keeps a basket of fancy work, the proceeds of which go to our Society. She buys several pieces of needlework, and when any friend calls, she finds what she can do with her fingers, and then asks her to take a piece of needlework, with the request to finish it within a year's time. The worker is supplied with everything, and no excuse can be made for want of time, the finished articles being brought in during the year. The basket is brought out to friends and visitors, and they are invited to inspect the goods, with the result that they are rapidly bought up, without any fixed sale of work. Last year the profit amounted to over £10. This work has been carried on for over eight years, and so successful has it proved that now the lady has three baskets instead of one. Is it not possible for other ladies, who have leisure time, to follow this lady's noble example?

WE have in hand a considerable surplus stock of Mr. Horne's "Story of the L.M.S." (English or Welsh), in the handsome quarto edition (published at 6s.). In view of the publication of the new Standard History of the Society, it has been determined to offer these volumes at exceptionally low prices for a short time. They would make suitable prizes for P.S.A. or Sunday-school classes. There is also a large stock of excellent wall maps of the various fields of missionary work (published at 6s. 6d.), as well as the beautiful Map of the Religions of the World (published at 1s. 6d.). These will be supplied free to Sunday-schools, Christian Endeavour Societies, Missionary Bands, and any others who can make good use of them. The same offer is made with respect to the volume of "Gleanings from Many Fields" (216 pages, published at 2s. 6d.) and Dr. Griffith John's "Sowing and Reaping." We expect a large application for these two volumes.

PORT MORESBY AND TUPUSELEI.

BY REV. R. WARDLAW THOMPSON.

SUNDAY, May 9th, was an exciting and tiring day to the Deputation. On the Saturday we had held two great missionary meetings at Port Moresby, to which the people from several out-stations along the coast had gathered in large numbers. On Sunday morning we, Mr. King, Mr. Crosfield, and I, who were living on the *John Williams*, remained quietly on board until 10.30 a.m. We heard the bell for early prayer and the summons to morning service, but we left these meetings entirely to Mr. Chalmers and Ruatoka. We went to the little church erected at the foreign settlement for the benefit of the white population, with funds collected by Dr. Lawes, and in which a service is usually conducted once every Sunday. The liturgical service of the Church of England is used, because those who attend and who subscribed for the building are mostly accustomed to that form of service. I read prayers and Mr. King preached; the congregation, alas! consisting of only seventeen persons, in addition to those who had gone from the ship. The special interest of the day commenced after dinner, when we went ashore again to the Mission Church. The afternoon service was a very special and a very impressive one, being a celebration of the Lord's Supper by the members of all the churches in the Port Moresby district. There were so many present that they filled the Mission Church entirely, the non-communicants being excluded entirely. The church was packed, fully 460 being present. About forty, some of whom were Europeans, and the rest native teachers and their wives, sat on and around the platform and along the wall at the end of the church on benches. The rest sat on the floor as closely as they could sit, the men on the left of the platform, the women on the right; but there was such a preponderance of men that they quite crowded up the women. There were old men and women who had been notorious heathens in the old days, but who had for years been living a Christian life, and there were a considerable number of young men. The service began with the baptism of six men and five women, whose names were Gau Iko, Ako Arua, Morea Ira, Pos Guba, Veroba Raroa, Avaka, Mara Lohia, Dagu Dikana, Konio, Rarua, and Dika Reva. These all sat in a row in front of the communion table with bowed heads, and I, being provided with a small bowl of water and the list of names, passed along from one to another, naming and baptizing them. After prayer, I gave a text to the new members, which they all read aloud and then repeated aloud. Then the whole congregation were asked to repeat it. The text was Ephesians v. 8: "Ye were sometime darkness, but now are ye light in the Lord: walk as children of light." Then followed the communion service, with a second brief address. Prayers were offered during the service by the native teachers Mea, of Kailo, a New

Guinea convert, and Lohea, from Lealea, also a New Guinea native, and by the late Chief Andu. The whole service lasted an hour and a quarter, and was marked by great solemnity and reverence.

As soon as the communion service was over, the general congregation, including a number who had been prevented by the weather from reaching Port Moresby for the meetings of the previous day, gathered outside Ruatoka's house for another missionary meeting. Mr. Crosfield and Mr. King addressed this meeting, and then brief but earnest speeches were made by four natives. We hurried off to the ship when this was over, and closed the day with an English service on deck. Several from the shore and from the Government steamer, the *Merrie England*, joined us at this service. When it was over, the Mission party and some of the ship's company joined us in the saloon for a quiet celebration of the Lord's Supper. Thus ended a most interesting though fatiguing day.

We left Port Moresby at 6 a.m. the next day—a lovely morning, which ushered in a day of calm and of scorching heat. We were going to pay our last visit to an out-station of the New Guinea Mission, and it was certainly a worthy conclusion of our round. Tupuselei is about twelve miles east of Port Moresby, and it is a most interesting station. Sunia, the native teacher, is a South Sea Islander, who has been at work since 1884. He is, for a South Sea Islander, a man of great energy and excitability, and is devoted to his work, and as the Chief Boromakaiva is also a man of the same stamp and a Christian, there is an unusual amount of activity and enthusiasm.

The teacher and his flock had been in to Port Moresby for the meetings on Saturday and Sunday, but they left in their canoes at sundown on Sunday, and hurried home that they might be ready to receive us. They did not expect us to arrive quite so early as we did, and consequently not a few who had gone away to their plantations to bring us in a present of native food did not get back in time to meet us after all. We reached the anchorage at 8 a.m., and went ashore at once. The original village was entirely built on piles some distance from the shore, and a considerable number of the people still occupy these marine residences. Since peace has prevailed, and British authority has made it safe to live on shore, a new village has sprung up on the beach, and probably the other will soon pass into picturesque decay, unless an accidental fire hastens the process of change. At several places the piles remain which tell of villages which existed not very long ago, but the houses having been burnt the people have rebuilt them on shore.

As we neared the beach we saw teacher Sunia marshaling his troop of boys and girls into a procession to welcome us, and about a hundred assembled at the landing-place, and followed us up to the teacher's house. After sitting in the cool shade for a few minutes we went to see the village street while the children assembled in the school chapel for



TUPUSELEI: 1. TEACHER'S HOUSE. 2. MISSION CHURCH. 3. MAIN STREET.

examination. We found no fewer than sixty-eight could read in the Testament, and some of them read fluently and well. They recited a psalm, and answered various questions, and then repeated so much of the multiplication table as they had learned. Sunia is not a "certificated" master, and had methods of school management which are probably open to improvement. His knowledge of English is very limited, but he has learned some words of command and uses them with great effect. "Teshun," "one, two, tree, gerrup," "one, two, shut book," "down." These orders, shouted in a voice that would electrify a regiment, to a company of less than a hundred children in a small rush building, produce at first rather a startling effect on the

Council recently elected by a change in its constitution. After hymn and prayer and a few opening words from Mr. J. H. Sabin, Chairman of the Council, who heartily welcomed the new delegates, the Report was submitted by the Secretaries, in the name of the Committee, and was heartily adopted by the meeting. The Rev. G. Lyon Turner, M.A., was elected Chairman for the ensuing year, and the Revs. George Cousins and Thomas Gear were re-elected Honorary Secretaries. Nominations for the Committee and also of representatives to the Board of Directors, which had been made at the various district meetings, were also approved. Following this business came two stirring and most helpful addresses—the first by the Rev. H. Elvet Lewis, of Hare-



MARINE VILLAGE, TAPSELEI.

visitor. They are effective in the school also, for the children move and obey with a smartness quite unusual.

While we were at the school a great pile of cocoa-nuts and other produce had been placed in the ship's boat as a present to us from these kindly folk, and even after we left the shore canoes came after us, paddled with furious haste, and containing men and women who had got back from their plantations too late to see us on shore, but who had brought pumpkins or yams, and in one case, I think, a small sucking pig, as tokens of their love.

METROPOLITAN AUXILIARY COUNCIL.

ON Monday evening, April 17th, a largely attended meeting of the Metropolitan Auxiliary Council of the Society was held in the Mission House. This was the eighth annual meeting of the Council, but the first of the enlarged

court Chapel, Canonbury, the second by the Rev. C. G. Marshall, of Tripatur, South India. From his first word to his last, Mr. Elvet Lewis rivetted the attention of his audience as he pleaded for a broad outlook as the all-essential condition of healthy church-life. "The missionary church," said Mr. Lewis, "is good both for the minister and the Church"; "the Churches of to-day have come out of the conflict with agnosticism better than the Churches of the last century did from their struggle with Deism owing to the fact that the Churches are missionary to-day in a sense in which they were not one hundred years ago." Mr. Marshall spoke of open doors and highways accessible to the missionary in India to-day, and pleaded earnestly that the Churches should come to the aid of the Society and provide the means for entering these open doors and advancing along these highways.

In Memoriam. REV. JOHN MACKENZIE.

BY the death of John Mackenzie, at Kimberley, on March 23rd, the Society has lost another devoted servant whose name is linked with the historic past. Born in the county of Elgin in the year 1835, he was appointed in 1858 to the Makololo Mission in South Africa, and reached Kuruman on the last day of that year. The Makololo Mission, in the country north of the Zambesi, was the result of Livingstone's first great journey, and was undertaken in fulfilment of his promise to the Makololo. At Kuruman work had been carried on by Robert Moffat for nearly forty years, and Mackenzie had the benefit of the great pioneer's experience and friendship during part of the next two years. In 1860 Mr. and Mrs. Mackenzie set out northwards for Makolololand, whither Messrs. Helmore and Price had already gone in the previous year. On the way they were met by Price with the news of the death of his own wife, and of Mr. and Mrs. Helmore and two of their children. This necessitated a return to Kuruman, and the attempt to reach Makolololand was given up. A second attempt two years later also proved unsuccessful.

In 1862 Mr. Mackenzie was appointed to Shoshong, the capital of Khama's people, where he laboured until in 1876 he was put in charge of the Moffat Institution and native church at Kuruman, the Institution being a development of a training school for native evangelists started by him at Shoshong about 1871. At Shoshong, Mackenzie had been the friend and teacher of Khama during the stormy days when the young man was making his first stand for Christianity against his heathen father, and when he ultimately became chief. During all these years he had been winning the confidence and affection of the natives, and when he came home to England on furlough, in 1882, it was with the determination to plead their cause against the domination of the Boer and the tender mercies of private adventurers. The years 1881 and 1882 were years of great trouble in South Bechuanaland, in consequence of the

quarrels between the Boers of the Transvaal and the natives. The Boers invaded the country and seized a large tract of land in which they established two small Dutch republics—Goschen and Stellaland. Everyone was against him. The Colonial Secretary at the time was Lord Derby, with his historic watchword, "We don't want any more black subjects," and the gospel of "natural selection" was preached by most people as the only solution of the native races problem. But Mackenzie was not daunted. He set to work addressing public meetings, writing articles, interviewing statesmen and editors, haunting the lobby of the House of Commons, never sparing himself in the effort to impress upon the British public the true and just view of the situation.

And he had his reward: Bechuanaland was saved, and the man who had saved it was not unnaturally asked by the Government to undertake the duties of Resident Commissioner of the new territory. Feeling that the appointment would give him great opportunities of protecting native interest, he accepted it as a trust from God, though it was with great reluctance that he gave up the more directly missionary work and severed for a time his connection with the L.M.S. Already, in 1881, he had declined an invitation to enter the service of the Government because of his reluctance to leave the Society.

On his arrival in Bechuanaland, in 1884, he found the country in a state of anarchy. His efforts at restoring order were highly successful, but Sir Hercules Robinson, influenced by misrepresentation on the part of disappointed adven-

turers, and perhaps fearing that Mackenzie's well-known sympathy with the natives would prevent him from gaining any influence over the Europeans, withdrew him after only four months, sending Mr. Cecil Rhodes to take his place.

In 1887 Mr. Mackenzie returned to England, and in 1891 again entered the service of the L.M.S., being appointed Missionary Pastor at Hankey, in Cape Colony. Here he worked with much success, winning the confidence and esteem alike of natives and Europeans. For some time, however, he had been in failing health, and at the end of last year Mr. Howieson was sent out to assist him in the work.



REV. JOHN MACKENZIE.

His death, at the comparatively early age of sixty-three, comes as a great blow to his family, and to all who knew him.

The *Daily News*, in a recent notice of Mr. Mackenzie's death, said: "The country loses in him a typical empire-builder. He was a politician who carried into politics the religious and humanitarian fervour of a missionary, and a missionary who found in his mission work opportunities for fulfilling the political expansion of his country. At the present time, when the partition of Africa is nearly accomplished, when schemes of communication from Cape to Cairo are in everyone's mouth, it should not be forgotten how large a share of the credit for the extension of British influence is due to the sturdy missionary who has just passed away in the quiet pursuit of his high calling."

Mr. Mackenzie was married to Miss Douglas, of Portobello, and is survived by her and several children, one of whom is the Rev. Douglas Mackenzie, the well-known Professor of Divinity at Chicago, and author of a recent book on "Christianity and the Progress of Man."

Mr. Mackenzie himself was the author of three valuable works—"Ten Years North of the Orange River" (1871), "Day-Dawn in Dark Places" (1883), and "Austral Africa" (2 vols., 1887).

REV. SAMUEL ELLA.

WE have also to record this month the death of another of our oldest missionaries—Samuel Ella, who was appointed as long ago as 1847.

The nine years, 1840-1848, saw the appointment of an unusual number of famous missionaries, including Livingstone, Turner, Budden, Wardlaw, Whitehouse, Mullens, and others, as well as three who are happily still spared to us—Drs. Muirhead, Storrow, and Edkins. And Samuel Ella, though less known to the present generation, was not unworthy of this distinguished company.

Born in 1823, he was accepted by the Society in 1847, and

sailed immediately for Samoa in the *John Williams*, the first of that name. He went out, not as an ordained missionary, but as a *printer*, and at once took charge of the Mission Press. There he laboured for fourteen years, having been ordained as a full missionary in 1860. Compelled to retire on account of ill-health, he was in Sydney for two years, at the end of which period he proceeded to Uvea, in the Loyalty Group. After doing good work there for eleven years (in spite of much persecution from the Roman Catholics), he was compelled by his wife's failing health to retire altogether from the mission-field.

That was in 1875, since which time he has continued to reside in Sydney, and has often been able to render good service to the Society up to a very short time before his death on February 12th of this year. His funeral sermon was preached on February 28th at the Petersham Congregational Church, Sydney, by the Rev. Joseph King. Most of the old mission families in Sydney were represented at the service; the Scriptures were read by Captain Hore, and the native crew of the *John Williams* sang a funeral hymn in the Rarotongan language. We subjoin a short extract from Mr. King's sermon:

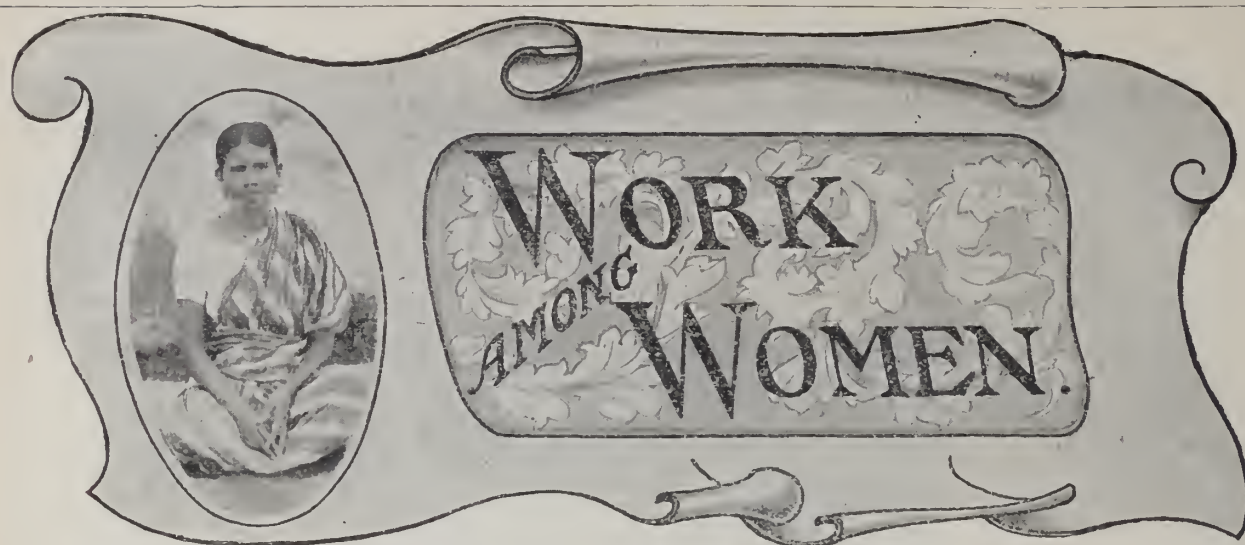
"Those who knew Mr. Ella best will know how deeply interested he was to the last in all that concerned the welfare of the Polynesian races. The last article he wrote for a newspaper was one on the kingship of Samoa, which appeared in the *Australian Christian World* hardly more than a month ago. The article clearly shows that

although bodily vigour was declining, his mind had suffered no deterioration in accuracy of knowledge or soundness of judgment, and it also shows conclusively how large a place Samoa still held in his heart. Mr. Ella concluded the article with a request for the prayers of all Christian people on behalf of Samoa, a request which comes to us to-night like a voice from the Unseen."

Mrs. Ella died a few months before her husband, and an extended notice of the work of both Mr. and Mrs. Ella may be found in the *CHRONICLE* of October, 1898.



REV. SAMUEL ELLA.



THE STORY OF HE-CHIM.

BY MRS. FAHMY, OF CHIANG CHIU.

IN Chiang Chiu City (Amoy region) there is at present only one Bible-woman, for we lost the other over a year ago. He-chim (Mrs. Fire), who died at the age of seventy-three years, was one of the best Christian women it has ever been my privilege to work with. Chiang Chiu seems to me an empty place without this dear, faithful soul, and she is missed by many. She was the friend of all, and had a kind word and "a word in season" for everyone she met. Her duties were most faithfully performed, and to her all was a labour of love. Under the burning sun of July and August, in a piercing cold January wind, during the rainy season, when the roads are slippery and filthy and the rain pours down heavily and steadily, He-chim was out in it all. Never was she absent from the hospital on out-patient days, and Sundays always found her in our chapel at "New Bridge," going among the women, teaching the text for the day, and hymns as well, just as time allowed.

I cannot forget the last meeting we were at together—the Bible-class we held on Wednesdays at New Bridge Chapel. We had a delightful meeting. All enjoyed it thoroughly, and somehow or other we felt very loath to part that day, and sat talking together as a band of "sisters" should. The state of my health greatly concerned the dear woman, and He-chim, with tears in her eyes, begged me to take care of myself; on the other hand, I warned her against coming out in such damp weather, seeing she suffered from bronchitis. Her eyes had such a far-away look in them, I could not help thinking that there was a very heavenly look about her. Three days afterwards I was struck down with a serious illness, and on recovering I was told that He-chim had been found dead in bed just about the same time as I was taken ill. Her death was soon blazed abroad, and all

seemed to envy her such a peaceful passing away. Heathen and Christian were alike struck with the easy death, and while she was most deeply lamented, all felt happy that she had had no pain to bear, that her death had been, as her life was, peaceful and happy.

The few facts I know about He-chim, and which she told me herself, are these. She lost quite a number of children, and was very sad at heart and lonely. She then heard of a Christian woman who wanted to part with one of her children if a suitable home could be found. He chim offered to adopt the child, and the mother at once handed over the little girl. This mother, a good Christian woman, but very poor (she died last year of plague), having to work from early morn till late at eve to help support her family, found she could not look after her child properly, else too much of her time was taken from her work, and therefore gave her up willingly to He-chim, to whom she was distantly related. This little lassie—"Jade Chopsticks"—had been taught to pray, and had seen her mother read the Bible every day, and God had destined that this tiny child was to be the means of leading He-chim to Christ. The latter had passed through great trouble, and had just lost her last child; she would often sit down and weep, and could find no comfort. Little Chopsticks would sit quiet and watch her "mother," as she called her. One day she pulled at her mother's sleeve and said, "Pray to God." He-chim answered that she did not know how, whereupon the child took hold of her hand and said, "My own mother knows how and she will teach you; come, come!" "She has no time, we must not annoy her," said He-chim; but Chopsticks was determined and pulled her along, saying that, though her mother had no time to look after her, she could teach while she went on with the sewing and flower-making. And so they set out, and the Christian woman laid aside her work, and read the fourteenth chapter of John's Gospel, then they

all knelt down while she prayed. The comforting words kept ringing in the ears of He-chim all the way home—for although she had been spoken to a number of times before by the same woman, yet her heart had never been open to receive the teaching; and the portion of Testament she took home with her she read to her husband, and the end of it all was that they both became earnest Christians.

He-chim, who could read fairly well, "searched the Scriptures." Her Bible knowledge was amazing; it seemed to me that she almost knew the Bible by heart. Not content with knowing the Chinese character, and being anxious to get through more reading and teach others to read, she learned the Romanised letters, and was very soon able to read quickly. "Jessica's First Prayer" and other stories, translated into the Romanised Chinese by the missionaries, she much enjoyed; the "Pilgrim's Progress" also was a delight to her.

He-chim's husband (He-chek) was a deacon in the East-gate Church at Chiang Chiu for many years, and was a man of childlike faith. He almost lived in the church, and when he became old and feeble he still tottered in to all the prayer meetings and Sunday services. This faithful old deacon died of cancer of the jaw, which very soon carried him off. He-chim bore her great loss in a beautiful spirit; she made no fuss, and went about her duties as usual in her quiet way. Some time afterwards, when we were considering the case of a Christian woman who had given herself up to grief on the death of her husband, He-chim said, "It doesn't seem right. I have come through it all, and I know all about it." She then went on to say how people wondered at her bearing up so well when the old deacon died, but, said she, "whenever I felt inclined to break down I quickly took up my Testament and read the fourteenth of John's Gospel, 'Let not your heart be troubled,' &c., and I always felt quieted and happy, and I look forward to the time with joy and gladness when I shall join He-chek in the 'mansion.' No, I never have shed a tear over my husband's death, for I know he is with Christ, which is far better, and then I know that I shall soon be with him. Ah!" said she, "had I been a heathen woman still, what a fuss I would have made, like I did over the children when I had no hope—I was blind, now I see!" Dear He-chim! Chiang Chiu seems empty without you, but heaven seems nearer since you went there, and what a joy it will be to get your hearty welcome, the same as you used to give us when on earth—"You have come! Peace, peace unto you!"

I think our Lord would like to say of He-chim—our first Bible-woman at Chiang Chiu—"I have not found so great faith, no, not in Israel."

FROM THE SECRETARY OF THE WATCHERS' BAND.

THE Annual Meeting of the Watchers' Band will be held in the City Temple on Wednesday, May 10th, at three o'clock. The Rev. H. Arnold Thomas, M.A., Chairman of the Congregational Union, will preside.

Speakers.—The Rev. R. Fotheringham, M.A., of Blackheath; Miss Theobald, of Mangari; Rev. A. Pearse, of New Guinea; and Rev. J. Parker, of Mongolia (Gilmour's successor).

The annual report will be read by the Secretary.

May we earnestly bespeak the prayers of our Watchers for this and all the other meetings of our Society's anniversary?

I SHOULD be grateful if the secretaries who have not returned their renewal forms will kindly do so without further delay. About 550 branches in the Home division have renewed, but there are still 140 sets of forms to come in.

May I remind the Watchers that our library books may be borrowed free of charge on the condition that they are not kept for more than six months? Twelve books may be had at a time.

THE following corrections should be made in the List of Missionaries:—

The names of Rev. W. and Mrs. Cutting were omitted from Benares.

Page 2.—Miss Tuck, of Berhampur, at home.

" Miss Theobald, of Mangari, at home.

" Miss Stevens, of Mirzapur, at home.

Page 3.—Rev. H. F. W. and Mrs. Lester, of Bellary, at home.

" Rev. E. P. and Mrs. Rice, of Bangalore, at home.

Page 4.—Rev. E. and Mrs. Hawker, of Coimbatore, at home.

" Miss Macdonnell, of Neyoor, at home.

" Rev. J. Knowles, of Pareychaley, at home.

Page 5.—Rev. J. Sadler, of Amoy, at home.

" Miss Carling, of Chiang Chiu, at home.

Page 6.—Mr. S. L. and Mrs. Hart, of Tientsin, coming home.

" Dr. Sewell McFarlane, returned to Chi Chou.

" Rev. G. Owen, of Peking, at home.

" Dr. Eliot and Mrs. Curwen, of Peking, coming home.

Page 7.—The Rev. J. Mackenzie, of Hankey, died on March 23.

" Rev. Roger and Mrs. Price, returned to Kuruman.

Page 9.—Rev. J. Marriott, of Samoa, at home.

" Rev. J. W. and Mrs. Hills, returned to Samoa.

NEW BRANCHES.

<i>Branch.</i>	<i>Church.</i>	<i>Secretary.</i>
Alresford ...	—	Miss M. S. Mourant.
St. Austell ...	—	Miss Naylor.
St. Heliers ...	Victoria Street	Miss Lawson.
Sheffield ...	Brightside	Miss Riley.
Nottingham ...	Boulevard	Miss F. M. Burton.
Chelmsford ...	Baddow Road	Mr. G. W. Filby.
Leigh ...	—	Miss Macqueen.
Helensburgh ...	—	Rev. W. Blair.
Mortimer West ...	—	Miss E. Ford.
Hounslow ...	—	Mrs. Champness.
Bury St. Edmunds ...	—	Miss M. L. Smith.
Burley ...	—	Mr. Phillips.
Benton Park ...	—	Miss Cockin.
Wibsey ...	—	Miss Poynton.
Fulbourne ...	—	Mrs. Smoothery.
Birmingham ...	Solihull	Miss G. Horton.

JESSIE M. BALGARNIE.

OUR MISSIONARY DISTRICTS.

CHUNG-KING (W. CHINA).

BY REV. J. W. WILSON.

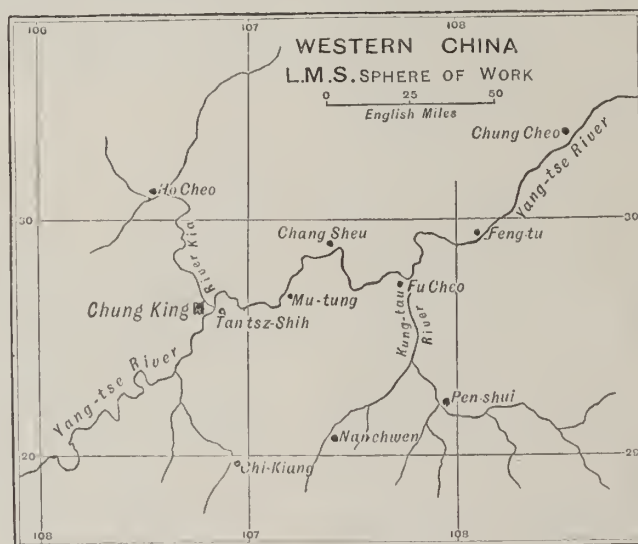
GEOGRAPHICALLY Chung-King is situated on the left bank of the Yang-tze, 1,500 miles from the sea, and at the mouth of the River Kia, locally known as the "Siao Ho," which, with its tributaries, drains a huge extent of territory to the north and north-east. Built on a high, rocky peninsular, the city presents an imposing and picturesque appearance, especially from the lower and upper reaches of the main stream, although it must be confessed that a closer acquaintance reveals an abundance of those repulsive features which unfortunately distinguish the majority of Chinese towns. It is only necessary to walk through the crowded streets to discover that temples and trade guilds are numerous, and that not a few of the latter are kept in excellent condition at great cost. Tradition says that the city originally stood on the south bank of the river, and this would seem to be proved by scattered expressions in the ancient records, although these latter documents are not always to be relied upon. The population of the city proper has been estimated at 300,000, but if the inhabitants of the neighbouring walled town, called Kiang-peh, be included, the population residing within an area

of, say, five square miles, cannot be less than 320,000. The natives are, for the most part, descendants of other provincials, who, when the country became settled after the extensive raid of the notorious Chang Sien-chung, about a hundred years ago, flocked into Chung-King and settled within its walls. As a race they are possessed of keen business faculties, and not a few are remarkable for the wealth they have amassed as traders in silk or opium, in salt or medicines.

When the Directors of the London Missionary Society ordered an advance to Chung-King in 1888, they made no mistake. As a mission sphere it is unique. Not only is it itself a populous city, but it is the centre of a most populous district. Within a radius of less than a hundred miles there are, not to speak of countless towns and villages of considerable size, fifteen large, walled cities, all

of which bear a civil relationship to Chung-King-Fu. Protestant missions were first inaugurated in Chung-King by representatives of the China Inland Mission in the year 1876; shortly afterwards the city became the headquarters of Bible Society agents, who again were speedily followed by missionaries of the Methodist Episcopal Mission. Our own work was commenced in the winter of 1888, while the English Friends' Society began operations in 1889. Thus, apart from the Bible societies, there are to-day four Protestant missions at work in the city. In addition to the ordinary preaching services there are day-schools connected with all the missions, dispensaries in connection with them, and well-equipped hospitals in connection with two—the Methodist Episcopal, and our own. As these lines are being

penned, a splendid new hospital, on foreign lines, is being erected on the L.M.S. compound, which, it is expected, will be ready for use in May or June of this year. This noble structure is really the outcome of the unbounded enthusiasm of our young medical missionary, Dr. Wolfendale, who, with the aid of his five energetic assistants, treated no less than 30,000 patients during the year just closed. The L.M.S. Mission staff has never, from the commencement of work in Chung-King, been numerically strong; alas, it has often been very weak. At present we number two ordained men, with families, and our medical colleague,



of which bear a civil relationship to Chung-King-Fu. Protestant missions were first inaugurated in Chung-King by representatives of the China Inland Mission in the year 1876; shortly afterwards the city became the headquarters of Bible Society agents, who again were speedily followed by missionaries of the Methodist Episcopal Mission. Our own work was commenced in the winter of 1888, while the English Friends' Society began operations in 1889. Thus, apart from the Bible societies, there are to-day four Protestant missions at work in the city. In addition to the ordinary preaching services there are day-schools connected with all the missions, dispensaries in connection with them, and well-equipped hospitals in connection with two—the Methodist Episcopal, and our own. As these lines are being

features of Christian effort in Chung-King is the extreme readiness of the people to listen to the Gospel. Sometimes missionaries are heard bemoaning the difficulties they encounter in seeking to gather a congregation; here there never has been occasion for such complaint. Even now, after the lapse of years of preaching, it is only necessary to open the doors in order to secure a willing and interesting audience of a hundred or more men. As a matter of fact, were our forces more numerous, and our energies greater, the work in this city might be almost indefinitely expanded. Chung-King is really a magnificent field for Christian enterprise, and we are praying that the day may not be far distant when we shall have the privilege of welcoming more labourers to aid us in the work.

The accompanying sketch map will enable you to grasp the position and relation of our country stations to the city. Mu-tung was opened two years ago. It is a large and thriving market town, thirty miles east of Chung-King, on the right bank of the Yang-tze. Suitable buildings have been rented, a day-school has been established, and daily preaching is carried on by a native helper. There is also a dispensary in connection with the station, and much good has already been done by the professional labours of Dr. Wolfendale and his assistants among the people. Fu Cheo, the second of our out-stations, is a large walled city about one hundred miles distant from Chung-King. It, too, is on the right bank of the river—a place of great importance in every sense. Containing a population of not less than 20,000, it is our earnest hope and prayer that it may become to Chung-King what Hiao Kan has long been to Hankow—a sister station of many labours and much success. The premises at present occupied in Fu Cheo are small and unsatisfactory, but these disabilities will, we hope, be rectified ere the year closes. The young native at work in the place possesses both patience and courage, and there is every reason to believe that he is exerting a good influence in the place. Our third out-station, Tan-tsz Shih, is really a suburb of Chung-King, although on the opposite and southern side of the river. With the aid of private gifts we were able to rent premises on the main street about two years ago, but the place was deemed so important, and indeed so necessary, to our city work that the station was recently taken over in an "official" manner by the District Committee. It is regularly visited twice a week by foreigners and natives, and, in addition to preaching exercises, a capital dispensary work is done. These, so far, are the only out-stations connected with the L.M.S. in West China; but a glance at the map will show that our limits of itineration extend far beyond the districts in which we already have a settlement. Chi Kiang, Nan-ch'wen, Ch'ang-shen, Fêng-tu, and Chung Cheo are all cities of importance, and, what is more, they are places in which we as a Mission are expected to work. Other missions have their understood "spheres," into which Christian courtesy prevents us from going; it is equally well

understood that the territory immediately to the south and east of Chung-King is the L.M.S. "sphere," in this province. The question is, how are we to overtake the work? Within the boundaries of this "sphere" there is a population of not less than ten millions, and our present staff of foreign workers consists of *three men*! The discrepancy is sufficiently apparent, and requires no comment! If our work is to grow, as it should grow, and if we are to "occupy" these places for our blessed Lord and Master, as assuredly He wishes them to be occupied, more L.M.S. workers must come to West China—men and women who are filled with the Holy Ghost, who have a keen sense of the sweetness of the service of Christ, who believe that the saving of a single soul from among these millions is worth the work of a life—such workers must come and link their vigour, their faith, and their prayers to ours. For "to occupy" means first of all to *come*, and then to live and labour. Yea, to lay one's "life down gladly for the brethren."

J. W. WILSON.

PERSONAL NOTES.

CHINA.—Miss Rowe, who retired from active work in connection with the Hong Kong Mission some months ago, has come back to England, and hopes to find an opening for work of some kind at home.—Miss Wells, of Canton, expected to leave China, on furlough, for her home in Australia, early in May, and contemplated joining the excursion to New Guinea, &c., referred to in the "Personal Notes," in the April CHRONICLE.—The following from Dr. Griffith John to Mr. Thompson will be read with interest, and all who know him personally or know of his work will hope that his plans and "dreams" may be fulfilled:—"As to my coming home," he says, "I have not fully made up my mind not to come. My dreams—the dreams of years—are being fulfilled one by one. My dream of seeing a strong mission in Central China has been fulfilled. My dream of carrying the Gospel from Hankow, through Hunan, to the borders of Canton, has been fulfilled. My dream of seeing an educational institution established in connection with our Mission in Central China has been fulfilled. In three years hence the Hunan Mission will be on its feet, and so will the educational institution; and I shall be seventy years of age then. It strikes me that I might come home then with a *good conscience*. Don't you think so yourself?"—The Rev. D. S. Murray has made a rapid recovery from an attack of typhus fever, and is now in full swing of work again. With Dr. Peill's help he has secured a suitable site for the headquarters of the new mission, not far from the city of Ts'ang Chow, and quite near the canal.—Dr. and Mrs. Lavington Hart and Dr. Eliot Curwen have been invalided home. The return of the latter to England after so short an absence is keenly felt by Dr. and Mrs. Curwen and their colleagues, and will evoke much sympathy from their friends in this country.

INDIA.—Miss Beatrice Bulloch (daughter of the Rev. G. M. and Mrs. Bulloch, of Almora), who is teaching in the Girls' High School at that place, has recently passed her first B.A. (1st

Division) in the Allahabad University, being bracketed second in the list out of upwards of 1,100 candidates.—Mr. Hickling, of Chik Ballapur, mentions that "the money-lenders, who, in the interests of the 'credit of Chik Ballapur,' arranged the murder of Chondamma, are now hiding somewhere in the Madras Presidency, with warrants out after them. I am sorry to say, too, that the man who actually murdered her has lost his favourite daughter of plague."—The great regret that was expressed when Miss Crouch left Salem for furlough in Tasmania showed how much she had endeared herself to the people.—Miss Haskard, on leaving Bellary, was "utterly astonished at the love the people have displayed. Even the Hindu people, who for a long time would not have anything to do with me, have at last realised that it is to do them good and bring a new joy into their lives that I came here. The suffering and sorrow that I have passed through all vanish when I know that some fruit is the outcome of it."—Mr. and Mrs. Haines have reached Vizagapatam in safety and have received a warm welcome.—Mr. Foster has reached Pareychaley, but will live for the present at Neyoor.

MADAGASCAR.—As General Gallieni visits Ambohimanga nearly every week, Mr. and Mrs. Peill see a good deal of him, and have long talks. On a recent visit to the Mission Schools he expressed himself as much pleased with the progress that had been made, and asked that the four boys and four girls who held the highest places should follow him to the town. He left thirty-seven lambas for distribution, and gave money presents to the boys and girls referred to above. A week later he put the telephone between Antananarivo and Ambohimanga at the disposal of Mr. and Mrs. Peill for more than an hour. Mr. Sibree and his students at the General's house in the capital, and Mr. and Mrs. Peill with their scholars at the other end, talked to each other, much to the astonishment and instruction of scholars and native teachers.—A service in memory of the late President of the French Republic was held in the Ankadibevava Church. The Missionaries of the Paris Missionary Society made the arrangements, and invited the members of the other Protestant Missions to assist. General Gallieni, with his *aides-de-camp* and a large number of high functionaries, civil and military, were also present. After the devotional part of the service, M. Vernier delivered an allocution; the Rev. W. E. Cousins, M.A., spoke in Malagasy on behalf of the London Missionary Society and Friends' Mission, and Mr. Jakobsen represented the Norwegian Missionary Society. The presence of the General and so many officials at a Protestant service in a Protestant place of worship will no doubt have a good effect on the minds of the people.—Dr. Peake is very happy in his work at Fianarantsoa, and reports a decided increase in the number of patients attended to.

AFRICA.—Mr. Wookey has returned to Molepolole after hospital treatment at Kimberley, but he fears that a long time will elapse before he is able to get about on the injured foot.—Mr. Howieson is disappointed to find his work at Hankey so much like work at home, but has no desire to draw back. He considers the European service a very hopeful feature of the work, and is trying to reorganise the Sunday-school.



THE HISTORY OF THE CHURCH MISSIONARY SOCIETY: Its Environment, its Men and its Work. By Eugene Stock. London: C.M.S. Two Vols (pp. 504, 659). Price 6s. net each volume.

THE Church Missionary Society, more fortunate than ourselves, has been able to publish its standard history in advance of its Centenary celebrations. True, the third and last volume is not yet ready; but it is to the record of the earlier years of the Society that the greatest immediate interest is attached—for the history of our own times we can afford to wait a few months.

The history is divided into ten parts of unequal length and covering unequal periods of work, though, as far as possible, the decade is taken as the unit. Vol. i. contains five of the ten parts, and takes us to the year of the Society's Jubilee in 1848; vol. ii. contains only two parts, covering the important years 1849-1872, the latter date marking the death of Henry Venn, greatest of all foreign missionary secretaries; vol. iii. is to contain the remaining three parts, and to bring the history down to the present Centenary year.

The opening chapters of each part deal with the *environment* of the Society's work—that is to say, with the political and ecclesiastical history of the period. Thus some 250 pages in the two volumes are taken up with matters only indirectly connected with foreign missions. The result is that we have a valuable record of all the most important movements within the Church of England during the nineteenth century *from the point of view of a decided Evangelical*. For Evangelical members of the Church of England this will add greatly to the value and interest of the book, and, of course, it is to this class of readers that it chiefly appeals; but we cannot help feeling that the general interest and unity of the work would have been greatly enhanced if by the omission of much of this extraneous matter the history could have been compressed into two volumes instead of three.

The references to the founding of the L.M.S. are hardly either adequate or accurate. "Its founders," says Mr. Stock (vol. i., p. 60), "were Dr. Haweis, Rector of Aldwinkle, and Mr. Pentycross, Vicar of Wallingford, together with some Independent and Presbyterian ministers." Mr. Pentycross scarcely deserves this distinction, though he preached the second annual sermon of the Society—with Dr. Haweis should rather be associated Dr. Bogue, of Gosport, and the Rev. John Eyre, the first editor of the *Evangelical Magazine*, which was started in 1793 with the express object of "arousing the Christian public to a more

serious consideration of their obligations to use means for advancing the Redeemer's Kingdom." Throughout the history, however, full and generous acknowledgment is made of the work of the L.M.S., and of the courtesy and comity which have always marked its dealings with other societies.

The two volumes before us form a perfect storehouse of information upon the conditions of missionary work in every land. Especially valuable are the discussions (chiefly in vol. ii.) of the best methods of promoting the free and vigorous growth of a native Church. Venn's famous *Minute*, issued in 1851, should be hung up in every Board-room and impressed upon the memory of every missionary. These are his words (vol. ii., p. 415): "Regarding the ultimate object of every Mission to be the settlement of a native Church under native pastors upon a self-supporting system, it should be borne in mind that the progress of a Mission depends mainly upon the training up and location of native pastors; and that the 'euthanasia of a Mission' takes place when a missionary, surrounded by well-trained native congregations under native pastors, is able to resign all pastoral work into their hands, and gradually relax his superintendence over the pastors themselves till it insensibly ceases; and so the Mission passes into a settled Christian community. Then the Missionary and all Mission agency should be transferred to the 'regions beyond.'"

There are a few unfortunate sentences in the book; we should be sorry to have to admit that "the teaching of the 'Essays and Reviews' struck at the root of the mission enterprise" (vol. ii., p. 342); and it shocks us to be told that "God turned the curse [of the Crimean War] into a blessing" by the labours of Florence Nightingale, the publication of the "Memoirs of Hedley Vicars" and the conversion of S. A. Blackwood (vol. ii., p. 149). But these are slight flaws in a great work; it is the cumulative effect of the history which constitutes its peculiar value and attraction. It is a noble monument of Christian missions, and will profoundly impress every reader with a sense of the greatness of the work of the C.M.S., and of the wise and Christian way in which that work has been and is being done.

FUNAFUTI; or Three Months on a Coral Island. An Unscientific Account of a Scientific Expedition. By Mrs. Edgeworth David. With Portraits, Maps, and Illustrations. London: John Murray, Albemarle Street. 1899. Price 12s.

WE cordially welcome this lively and most readable book. Its vivacity, bright, and racy descriptions, unaffected directness, and broad human sympathies, should secure for it a large circle of readers. They will find the volume interesting and amusing, yet well stored with instructive observation and information respecting the Funafutians and their ways. The authoress's relations with the islanders were intimate and even affectionate: a credit to her own kindly

character, and to the people who so promptly appreciated it. Both indirectly and directly the book furnishes powerful testimony to the good work done by this Society through Samoan missionaries. Prior to her sojourn in Funafuti, Mrs. David had held mission work in light esteem, but personal observation and experience completely changed her views, and she left the island with a feeling of sincere respect for the results of that work. Naively she confesses, too, that the missionaries she found on board the *John Williams* were not the narrow-minded Puritans she had anticipated. The book is illustrated by some admirable reproductions of photographs.

IN NORTHERN INDIA. By A. R. Cavalier. Illustrated; 174 pages. Price 2s. 6d. Partridge & Co.

THE Secretary of the Zenana and Medical Mission has in this book given an account of his recent visit to India in company with Lord and Lady Kinnaird. We hardly know whether to welcome or to regret the publication of book after book of this kind. They all presumably reach special classes of readers, and so spread the knowledge of the needs and work of the mission-field, but they all tend to be "scrappy" and superficial, and would probably be unsaleable but for their illustrations. The present volume is neither better nor worse than its fellows, and the illustrations are for the most part excellent. We regret to learn that, in Mr. Cavalier's opinion, sacerdotalism is spreading rapidly in Indian missions; to meet it he urges a closer federation of all Evangelical missions.

THE CHURCH MISSIONARY HYMN BOOK. Published by the C.M.S. Price 3s.

THIS collection of hymns has been compiled for use in connection with the commemoration of the Church Missionary Society's Centenary, though it is hoped that it will also serve other more general missionary purposes. The hymns, generally speaking, are well chosen, and should fulfil well the object for which they have been compiled. They are Evangelical, and give to the book a spirit of earnestness and consecration. Of the musical work we cannot speak so highly. The best of the new tunes is Stainer's "Homeland" (to the beautiful hymn, "There is singing in the Homeland"). The rest come far behind, though Mr. Ford Benson's tune, "Hannington," is very good. The committee responsible for the book states in the preface that they retained the selection of tunes in their own hands, and release Dr. Bellerby, their musical adviser, from responsibility. We cannot but regret the consequent loss of artistic merit, which might have been preserved without any loss of popularity. Such names, however, as those of Dr. A. H. Mann, G. F. Cobb, J. B. Dylmes, A. Sullivan, J. Barnby, J. Stainer, &c., show that the musical portion of the book cannot be altogether lacking in artistic merit. The book has our best wishes.—J. F. S.



Notice to the CHRONICLE'S "Own Correspondents."—

The Editor wishes hereby to thank Missionary Correspondents for facts sent for this column of the CHRONICLE. Perhaps no part of the magazine has proved more useful and stimulating to members of the Watchers' Band and C.E. Societies. Will all missionaries kindly keep this column in mind, and jot down and send to the Editor post-card and other notes of current events in their work? By so doing they will help many.

Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

As long ago as 1892 the Directors received accounts of an interesting "forward movement" on the part of the native churches of the Amoy district. This was the establishment of what is practically a foreign mission station at Ting-Chiu, some 200 miles north-west of Amoy. Ting-Chiu is in another prefecture, and the language is so different from the Amoy dialect that some of the native evangelists have been unable to master it. Since the work was started seven years ago it has grown and prospered continually, and has been carried on *without any financial aid from the Society*. There are now fifty-five members of the church, and as many inquirers, and medical work has recently been started by a native Christian doctor from the Amoy churches. Mr. Macgowan reports that at a recent meeting of the Amoy churches an appeal was made for 400 taels about £100), to secure the purchase of the Mission-house at Ting-Chiu. "After a moment's pause, a delegate rose and suggested that the money should be subscribed by the churches. He himself started the subscription list by offering forty taels. A thrill of emotion swept through the meeting, and voices were heard, saying: 'Let us carry it through now.' Above the hum of excitement was heard the sound of well-known voices telling the sums they were prepared to give. By-and-bye a stream of men of humbler means, but with hearts swelling as though they had been millionaires, flowed up to the desk to record their gifts. It was a most pathetic sight to see some that I knew had difficulty in providing for even the necessities of life marching up with their silver dollars and laying them on the table—a veritable sacrifice that would touch them in their homes for many a day." The Amoy Union now asks the Directors to appoint a medical missionary to superintend

and extend the work at Ting-Chiu. Mr. Joseland, at the Mission House the other day, pointed out that through Ting-Chiu we are pushing northwards to meet the Hankow friends who are coming southwards through Hunan. By-and-bye we ought to have a chain of missions stretching all the way from Amoy to Hankow. Will not someone feel moved to offer special gifts towards this wonderful work?

DR. COCHRANE writes from Chao-Yang:

MONGOLIA: "It is matter for great gratitude to think
RIPENING that after a comparatively short time of
GRAIN, BUT NO ploughing and sowing, amid numerous
REAPERS. dangers and difficulties, we have a membership of about 200. But it is disappointing

to think how many more we might have had with more liberal support—it is galling to see the grain ripening everywhere, and to have no reapers to gather it. In a most promising district not far from Chao-Yang we have about ten members, with no preacher to look after them. We might have had ten times ten ere this, if we could have sent a preacher; and cases like this could be multiplied indefinitely."

INDIA.

THE recent Conference of our North India Missionaries passed the following resolution:—"That this Conference would record its conviction of the necessity for industrial and technical instruction as an important branch of mission work, and would draw the attention of the Directors to the fact that such instruction is being given at Almora, Mirzapur, Mangari, Berhampur, and Calcutta, resulting in the increased temporal welfare of the native adherents, and in the self-support of inquirers and converts while under instruction. This industrial work is already in two places wholly self-supporting, and in no case is it dependent on grants from the Society. The Conference would request the Directors to give their sympathy and support to the development of this side of the work."

MR. OSBORNE, in sending his report for the Vakkam district for 1898, writes:
NATIVE "The unpreparedness of the native workers
WORKERS to accept and practise even the elementary
IMPROVING. Christian principles of service is painful in

the extreme. Again and again the disappointments I have met with in our Christian works have been almost heart-breaking. But the last four years of toiling and teaching have not been in vain: hopeless, useless workers have been replaced by better ones, more diligent and unselfish. Lately I have been led to concern myself more about the *quality* of the work and workers than about the quantity, and I am already beginning to realise the gain to the character and influence of our work."

SOUTH AFRICA.

CHRISTMAS AT KAWIMBE. Mr. MAY writes: "At the morning service on Christmas-day I baptized Charles Kaongoloka, who came to us of his own accord last week to say he wanted to follow Christ. Before all the people, eight or nine hundred in number, I asked him why he wished to be baptized. He made a good confession—'I choose the way of Jesus Christ, my Lord.' He was one of those who spoke to Dr. Mather last year, as mentioned in his report. On Monday we began our rejoicings with a short service in the church. Then we had races and jumping, which caused much amusement. Prizes were distributed in the afternoon by Mrs. May, and in the evening magic-lantern pictures gave much delight."

A GOOD BEGINNING. Mr. A. J. GOULD has an encouraging report to give of the commencement of Mission work at Selepeng. The meetings and services have been very well attended, and the willingness of the people to co-operate is very gratifying. At the services on Sunday the small church is generally filled, and many more outside can also take part, as the walls of the temporary structure are composed of unplastered poles. From a number who had been inquirers since leaving Phalapye in 1895, twelve candidates were welcomed into the church at the New Year's meeting. Mr. Gould writes: "I found they were in the habit of closing the Old Year and opening the New Year by a series of prayer-meetings, beginning with Christmas-day and lasting until New Year's-day. We followed this order by special sermons on Christmas-day, and, during the week following, by prayer-meetings at 6 a.m. each morning, a special object being made the subject of prayer. On Monday special prayer was offered for the relief of the hunger and distress prevalent throughout the country, at the close of which a collection was taken specially for the relief of the Bakwena, amounting to £8 14s. 9d. On Tuesday, for revival in town and church. On Wednesday, for missionaries, missions generally, especially the Lake Mission. Thursday morning was set apart to pray for the Directors and Officials at home, at which Mr. Thompson's name was mentioned by several. Friday was a day for general discussion—church work and church building. Saturday was devoted to prayer and praise, after which we held our first church meeting, when the twelve new members were received. We closed our special services on New Year's-day, when special sermons were preached, communion and baptisms following the morning service. At the communion service I found they were in the habit of taking water instead of wine, so we shall perpetuate that order."

MADAGASCAR.

UNITED MEETINGS. Mr. HUCKETT sends an account of some interesting special services in which members of the Paris, Norwegian, and London Societies all joined. "We met at the three churches in succession, and members of each society, as well as Malagasy pastors and preachers, took part in all the services. This is a most healthy movement, and cannot fail to be productive of a good effect on the Malagasy. It was almost like a Fianarantsoa 'Keswick' or 'Grindelwald,' and I trust will bear practical fruit in the future."

SOUTH SEAS.

NEW WORK AT KWATO. Mr. ABEL reports a large increase in the foreign population of Samarai. Several stores have recently been opened and, alas, several public-houses. There is absolutely nothing to influence the lives of the traders for good, or to help them to resist the terrible temptations of the place. Mr. Abel is trying to reach them by means of social evenings. On Christmas-day he gave an open invitation to all, and no less than twenty-five traders accepted it, some of them men of the worst type. The following week, to show their appreciation of Mr. Abel's kindness, the traders subscribed £10 and invited him to a banquet with them. On both occasions the men kept perfectly sober, and even at their own banquet nothing was drunk but lemonade and hop beer!

NEW GUINEA.

A WAVE OF BLESSING. "SINCE last March"—this was written by the Rev. J. Chalmers from Saguane, Fly River, on December 13th—"a great wave of blessing has been ours in this district. At Manata, Tureture, Daru, and several other places where there are no teachers, they have regular services and many meetings for prayer, pleading that a missionary be sent them. At Iasa, where I lately placed a teacher, there are several awaiting baptism. Here, at Saguane, every service is well attended, and we have now twenty church members and eight others awaiting baptism. We have some young men here who preach Christ, but who know not a letter. Our school average is fifty-four, thanks to Mr. Hely, who constantly urged on the parents, chiefs, and police the necessity for sending the children to school. In school now the greatest punishment is to forbid a child coming. All are getting on well."

KESWICK CONVENTION.—Missionaries of the L.M.S. who are at home, and who would like to attend the Convention, are again invited to send their names to the Mission House, putting the words "Keswick Convention" outside the envelope. It is hoped to provide free board and lodging for a party for the week, July 24th to 31st.



THE "Doshisha," the splendid Christian college founded in Kiota by Nisima, the apostle of Japan, has been passing through a crisis which threatened to sever its connection with Christianity altogether. The recently-appointed Principal, Yokoi, formerly one of the most promising students of the College, belonged to the new Japanese Chauvinist Party, which seeks not only to emancipate Japanese Christianity from all foreign influences, but to denude Christianity itself of its most vital elements, and to reduce it to a mere moral philosophy. With the help of the trustees, Yokoi succeeded in abrogating the fundamental articles of the College constitution, which provided that Christianity should be the groundwork of its moral instruction. As these articles had been declared by their founder to be unalterable, this high-handed proceeding of Yokoi's excited a great deal of adverse comment, even from quarters in Japan not generally favourable to Christianity; and Yokoi himself, apparently alarmed by the consequences of his own presumption, made overtures to the American Board to enter again into relations with the College. These overtures, however, were accompanied with conditions which the American missionaries could not accept. But the pressure of public opinion, and the threat of legal proceedings from the American Board, supported by the ex-Premier, Count Okuma, worked so much on Yokoi and the trustees who had co-operated with him that they have all resigned. A new Committee has now to be chosen, and there is every hope that the Christian character of the College will be maintained.—*Allgemeine Missionszeitung*.

THE Hindus have seen, during the plague, that the Christians were much firmer and more courageous in the face of peril than they were themselves. They have seen, too, that the Christians were more charitable, more eager to tend the sick, instead of thinking selfishly of their own safety alone. The example of their priests has not been such as to call forth their enthusiasm; no help or self-sacrifice was to be found in them. The missionaries, on the contrary—and not only they, but their catechists and teachers and converts—did not fear to expose themselves to help the sick. The impression produced may not be very durable, but it has been real, and in more than one family it has dissipated the prejudice against the Christians which once was felt. And it has been impossible to avoid observing that, wherever the sanitary prescriptions recommended by the missionaries have been followed, even without the intervention of the police, the plague has either been completely kept away, or has been much more easily treated. And such things as that are remembered. If conversions are still not very numerous, if the Christian flock does not yet increase on a large scale, this may be due in part to the fears which the plague has inspired that it was an English plot for destroying the Hindus. But, nevertheless, a movement favourable to the Gospel is clearly to be discerned in many places.—*Le Missionaire*.

THE Neuendettelsau missionaries have just completed the translation of the New Testament into the speech of the Dieri tribe. This is the first complete translation of the New Testament into one of the numberless idioms of the Australian aborigines.—*Evangelisches Missions Magazin*.

THE secessions from the Roman Catholic Church in Austria are still continuing. The *Ostdeutsche Rundschau* affirms that 8,300 persons have joined the Reformed Church during the last few months. In Sombor, 1,600 Catholics were to join the Greek Church at Easter; and, at the same time, 10,000 Bohemians in the district of Reichenberg intended to enter the Protestant Church. The Roman Catholic journal of Vienna, the *Vaterland*, says that the movement has crossed the frontier and reached the Catholic populations of South Germany. The exodus of French priests from the Catholic Church still continues, and the *Tablet* is beginning to talk about a gloomy future.—*Il Labaro*.

A FEW years ago a doctor, with his two sons, was baptized by the German missionaries in China. One of the sons related that his grandfather had gone as a rebel in the army of the Taipings to Nankin. When he came back he was an altered man. He worshipped idols no longer, and became angry when he was asked to do so. He was often found lying on his mat with his face to the earth as if he were praying; nobody then dared to disturb him. After his death they found among his medical books—for he also was a doctor—a New Testament which he had carried away from Nankin.—*Evangelisches Missions Magazin*.

ANNOUNCEMENTS.

ARRIVALS.

THE REV. E. P. RICE, MRS. RICE, and child, from BANGALORE, SOUTH INDIA, *overland*, March 11th.

MISS THEOBALD, from MANGABI, and MRS. GREAVES and children, from MIRZAPUR, NORTH INDIA, *overland*, March 21st.

THE REV. W. H. CAMPBELL, MRS. CAMPBELL, and children, from JAMMULAMADUR, the REV. E. HAWKER, MRS. HAWKER, and children, from COIMBATOUR, MRS. LONG and children, from COIMBATOUR, and MISS MACDONNELL, from NEVOOR, SOUTH INDIA, *via* Marseilles, March 28th.

MISS ROWE, from HONG KONG, CHINA, per steamer *Sachsen*, at Southampton, April 5th.

BIRTHS.

HAWKINS.—On April 15th, at Beechley, Wrexham, the wife of Mr. F. H. Hawkins (Chairman of the Board), of a daughter.

JOYCE.—At Jiaganj, North India, on February 26th, the wife of the Rev. J. A. Joyce, of a daughter.

PARKER.—At Lytham, on March 24th, the wife of the Rev. John Parker, of Mongolia, of a son.

DEATH.

MACKENZIE.—On March 23rd, at Kimberley, South Africa, the Rev. John Mackenzie, of Hankey, in his 64th year.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Boxes, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, Joint Foreign Secretary, 14, Blomfield Street, London, E.C.

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